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alone said, 'I am the good shepherd, and my sheep follow me.' This holy name, therefore, and the jurisdiction thereunto belonging, he, after his resurrection, conferred on the penitent Peter." (Comm. in Psal. cxxxviii., p. 320-1, tom. viii. Bibl. Max. SS. P.P.)

Sedulius: "The Lord asked Peter if he loved Him, and on his affirmative answer, gives to him, as His viceroy, His sheep and His lambs. His giving to Peter especially the rank of feeding His flock was no disgrace to the rest." (Carm. Pasch. l. v. c. 23, p. 599, t. ix., Galland.)

II. Origen: "Thou art Peter, and on this rock, &c. Which does this *it* refer to, the rock or the Church? for the clause is ambiguous. Is it that they are one and the same, the rock and the Church? I suspect so; for neither against the rock, on which Christ built His Church, nor against the Church shall the gates of hell prevail. The Church of Christ, who wisely built it on a rock, is unaffected by the gates of hell, which, prevailing against every one who is out of the rock and the Church, have no power against her. Though the gates of hell are legion, not one of them shall prevail against the rock or against the Church." (T. iii., tom. xii., Mat., p. 526.)

St. Cyprian: "There speaks Peter, on whom the Church was built, teaching in the Church's name, that though the obstinate rabble may disobey and depart out of her, yet the Church departs not from Christ. They who are not with the bishops, who are at war with God's priests, are not in the Church." (Epist. lxxix. ad Pupanum.)

Eusebius: "His Church, of which he prophesied, hath stood—not to be overcome, unyielding to its enemies, and even to the gates of death; and this because of that one saying of his, 'I will build My Church on a rock, and the gates of hell shall not prevail against it.'" (Præp. Evang., p. 7, Paris, 1628.) "He, therefore, who promised to build His Church on a rock, so that the gates of hell shall not prevail against it, will be its protector." (Tom. i. in psalm xc., p. 594, Nov. Collect.)

St. Cyril of Jerusalem: "Since the Jews, for their wickedness against Christ, have been cast off, the Saviour has raised out of the Gentiles a second holy Church, of which He said to Peter, 'Upon this rock I will build My Church, and the gates of hell, &c.'" (Catech. xviii., n. 25., p. 297.)

St. Ephrem, Syrus: "Since the devil and his ministers are intent on overthrowing the glorious fabric, take it, therefore, O Lord, under Thy protection, that the gates of hell may not prevail, &c. Fulfil, O Lord, what Thou didst promise to Peter, the prince of the Apostles." (T. iii. Syr. Paræne 62, p. 532.)

St. Ambrose: "It is to that very Peter to whom He said, 'Thou art Peter, and on this rock, &c. Hence, wherever Peter is there is the Church; where the Church is, there is no death, but life eternal. And therefore did He add, 'And the gates of hell, &c.; and I will give to thee the keys, &c.' Blessed Peter, against whom the gates of hell prevail not, the door of heaven closed not, &c." (T. i. in Ps. xl.)

St. Chrysostom: "What, then, did He say and prophecy? 'Upon this rock I will build, &c., and the gates of hell, &c.' What a wonderful and resplendent truth! For He has not only extended it through the universe, but has made it also invincible, &c." (T. 1. cont. Jud. et Gent., &c., p. 704.)

St. Augustine: "This is the holy Church, the one Church, the true Church, the Catholic Church, which fights against all heresies. She may fight, but cannot be foiled. All heresies have gone out from her like useless branches cut off from the vine; but she remains in her own root. The gates of hell shall not prevail against her." (T. iv., de Symb. ad Catech., p. 928.)

St. Isidore: "The Church is firmly built, and not even the gates of hell can overthrow it, as the God that erected it promised." (L. i. epist. cccxi., p. 83.)

St. Cyril of Alexandria: "The Church is endowed with gifts from heaven, and has a solid foundation upon what is firm, both a foundation and a permanency; for, according to our Saviour's words, 'the gates of hell shall not prevail against it.'" (T. i. l. x. de Ador. in Sp. et. ver. p. 332.)

(To be continued.)

ON THE SUPREMACY OF ST. PETER.

We have received several further communications from Dr. Geraghty, and among them the following, which, as relating to what we have already printed, we think it right to endeavour to make room for. We rejoice to see that Dr. Geraghty is willing to give us the same credit for sincerity which we readily award to him; and we are sure he will not have any cause to regret having entered into an amicable discussion with us (the word "litigation," as implying some degree of hostility, we utterly repudiate), whether it may issue in our change of opinion, or his, or neither. We cordially respect, as he does, the qualities of sincerity, accuracy, and candour, let the possessor of them be of what persuasion he may. Let but each party spare no pains to render his argument clear and easily intelligible, and fairly grapple with the strongest part of his adversary's argument, and not try to ride off upon oversetting the weakest, and some good cannot fail to be done. The undertaking is a serious one on either side, and worthy of all the toil and patience we can bestow

upon it. Let truth but have fair play and a fair hearing, and truth is great and will prevail. We shall rejoice at the issue on whichever side real truth may be found. "If the Lord be God then follow Him; but if Baal, then follow him."

DEAR SIR,—You will find the passage from St. Chrysostom (referred to tom. v. homil. 12, in my published letter), in "Inscript. act. Apost. serm. 12, p. 180 A, tom. v. Ed. Fronte Ducæus. Paris 1621."

Being also obliged to break off in the midst of my quotations, in my last communication of the 15th inst., I have omitted several; one of which is from the same St. Chrysostom, thus: "And yet after his denial, He again raised him (Peter) to his pristine dignity, and delivered into his hands the supremacy over the whole Church." (τὴν ἐπιστολίαν τῆς οὐκ ἐμμενῆς ἐκκλησίας ἐνεχείρισεν.) Hom. v. de Pœnitentia, tom. 2, p. 365, which, if it be your intention to publish also this letter of mine of the 15th, I would wish you would insert among the quotations there given for St. Peter's supremacy, provided you have no objection to overload your pages.

I alluded to P. Victor (in my first), because I thought it beyond the limits of probability that any one of sane mind would have attempted what he did, except he supposed that he had authority, and that others also knew he had, to fulfil his threat. And that others did think so seems confirmed by their having felt it worth their while to remonstrate with him, as Irenæus Polycrates and others did. (Euseb. lib. v. hist. c. 24.) For, instead of remonstrating with one whom we know to be impotent, would we not rather laugh at him? And since the Eastern bishops followed the example of St. John the Evangelist, St. Philip the apostle, Polycarp, and other great saints, than which nothing on earth could be more infallible, it is no wonder they were not afraid of the threats.

I have read your exposition on "the Ancient Churches, &c." The translations from St. Cyprian are, as far as I am a judge, very faithful to the original; this, together with there being more sincerity in the whole publication than I at first was inclined to give it credit for, makes me regret to be in this kind of litigation with it; for these are qualities that force me into a respect for the possessor of them, be his persuasion what it may.

I am, dear sir,

Sincerely yours,

W. GERAGHTY.

ON THE LAW OF EJECTMENT.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—I mostly see by the ending of the CATHOLIC LAYMAN that you have a liking for them that has a bit of land. But maybe they would get as good in an old almanac; but if any smart farmer would just tell what he done, and how it paid him at market, it would be better. But it isn't about them that has the bit of land that I am going to write a letter, but about the poor fellows that was exterminated out of it.

Sure I had a bit of land myself once, and I got behind in the rent, and wasn't I put out of it? And if it was for the rent I was put out, I wouldn't go to complain of it; for sure I couldn't expect the land when I couldn't pay the rent of it; but it was all by lying stories I was put out, that had nothing to say to the rent. Didn't an attorney send me a long paper with nothing but lies in it, and haven't I got it still; and isn't it all printed, only just my own name written in it?

First, there comes a story that John Doe complains to the Queen herself, that one John Thrustout came and put him out of my bit of land, and 'appurtenances' along with it; and then there's a story got up that somebody made a lease of my little bit of land to this John Doe, and then somebody else, who had as little call to be meddling, goes and makes another lease of my bit of land to this same John Doe, as if one wasn't enough; and the story goes on, that John Thrustout comes with force and arms, to wit; with swords, clubs, and so forth, and puts out John Doe out of my bit of land. And then John Doe goes and asks for ten pounds, no less, for being put out of my bit of land. And then John Doe says he will go and prosecute for it, and so will Richard Roe too, whatever call he had to it. And why didn't they prosecute, if they had any call to it?

Well, and then comes a letter from John Thrustout to me, humbugging me. And I'll just write out the letter for you.

"Sir,—You may understand by the above declaration, that I am sued as casual ejector in her Majesty's Court of Queen's Bench, for the lands and premises above mentioned, whereto I have no claim; these are, therefore, to desire you to retain an attorney of the same court, to appear for you next Trinity Term, and defend your title to the premises, if any you have, otherwise I shall suffer judgment to pass against me by default, and then you will be turned out of possession."

"I am your friend,

"JOHN THRUSTOUT."

And then comes in one line from the attorney, to say it's all about my little rent.

Now, I'm ready to take my davy that there never was a John Doe nor a Richard Roe, neither that had a lease of my bit of land; and that no rascal of the name of Thrustout ever came upon it; and I up in court, and offered to do

that same, and my evidence wouldn't be taken; and I had to hold my tongue about it. Now, I don't deny owing the bit of rent, and I wouldn't. And if I was put out by the rent, sure I couldn't complain. But to be put out by the lying stories of them old villains, that there wasn't one word of truth in, sure it's too bad.

What they all mean by the "appurtenances" I can't say rightly; a neighbour allowed it was the pig-stye; but sure it couldn't be that, when I hadn't one. When a good lady was angry at the pig in the room with us, sure I had to excuse him all I could; and wasn't it better for the pig to be quiet in the room, nor to have him up and down the street getting in scrapes with the police?

But I seen bigger lies nor this in a printed story another poor fellow got about them same chaps. Didn't they make out his bit of a sod cabin to be a castle, with pigeon-houses and fish ponds to it, and to look like the thing, they allowed that John Thrustout came there with guns and blunderbusses; and if there was one word of truth in that, why didn't the court just take and lay hold of him for it, instead of letting him go rampaging about the country in that way.

Now, I'm told it's all changed since I had the bit of land, and that if any poor fellow gets an ejectment now, there isn't one word in it about them old villains John Doe and Richard Roe; nor one word about that bloody old lying rascal John Thrustout, that pretended to be every man's friend, just to get him out of the bit of land; and that there's no lying stories to be told in court at all, nor nothing to be said about people that never were in it. Sure that's a good thing, any way. Won't we think better of the law when it doesn't tell lies about people that never was? Sure all them lies was a bad thing to have in the law. I wonder how it ever came about that things got to be done by telling lying stories about people that never was at all.

Now, when some things is getting put right, and lying stories put out of them, why wouldn't the same be done with other things too? Now I'm told that some of our saints, God save us, is no better than John Doe and Richard Roe, and sure that's being no better than they should be. Now, I'm not going to liken any of the saints that ever was, or ever wasn't, to John Thrustout; but sure it was the lying stories that the court took up with about Doe and Roe, that never was, having the leases, that let that old villain John Thrustout into my bit of land. He would never have got in else.

Now I'm always studying this: if it be true that there is many and many a lying story in that same Breviary that your honour was speaking about in other numbers, about saints that never was, how will it be if that would let in on us a greater and worse Thrustout yet, when it will be too late to be getting quit of lying stories.

Now, I want to know would there be any way of getting the Breviary made as clean as the law. When lying stories is put out of the law itself, why would they be kept on in the gospel?

Your humble servant,

PAT GALLAGHER.

[Our correspondent is quite correct in believing that many of the saints in the Roman calendar are as purely fictitious as John Doe and Richard Roe.

If our correspondent will look to our article on St. Philomena, in the CATHOLIC LAYMAN, vol. iii., p. 56, and that on St. Theodosia, vol. iii., p. 92, he will see that those two ladies, if disposed to change their names by marrying, might very fitly have been Mrs. John Doe and Mrs. Richard Roe.

If he will look to the Roman Breviary (which the priests are bound to read as their devotions), under the date of April 26, he will find a service to be said by the priests in honour of Saint Cletus, pope and martyr. We believe no learned Roman Catholic will now attempt to maintain that there ever was such a person as this Pope Cletus.

Many more instances of saints of the John Doe and Richard Roe class might be given, for which we have not now room.

We like our correspondent's notion much, but we cannot quite agree in all his opinions; for instance, if our correspondent, holding the opinions which he does, had met St. Dominic in his zeal, we suspect he would have found that saint, as thousands did, a worse exterminator than the famous John Thrustout himself.

We cannot stop here to explain the extraordinary legal fictions by which an action at law, which in its origin was merely personal, was made to serve for the trial of the right of real property. This fiction, with some others, has been expunged from our courts for several years back. It was high time to get rid of such fictions, and bring the law to deal with facts and truth only. Heartily do we wish that the same happy process could be performed for our Roman Catholic fellow-countrymen in their books of devotion. Like Pat Gallagher, we would begin with the Breviary. We venture to say that no priest in Ireland will venture to say in our pages that he believes all the stories in his Breviary, or that all the saints in it were real persons.

But we fear that an infallible Church cannot afford to give up all the lying stories in that book. When, oh! when, shall these lying stories give place to the truth of God's word? There is, indeed, a solemn warning in our correspondent's fear of a greater "Thrustout" yet to come, as a consequence of maintaining these lies.]